The Order of Matrimony,

Hebre.xiij.

Let wedlocke be had in pryce in all poyntes, and let the chamber be vndefyled.

IMPRINTED

At London by Anthony Scoloker Dwelling in the Sauoy rentes. Without Templebarre.

Cum Priuilegio ad Imprimendum solum.

1548

BIBLIOTHECA BODLEIANA

Ames p. 264. WH p. 749.

When holy ordinaunces and thynges of Pryce / are to be ministred in the congregation / it is conuenient (welbeloued audience) to geue instruction or informacion therof: As is this holy order / and state of matrimony : For the which cause we are here assembled and gathered to gether now at this present time : And namely for this entent and purpose / to couple ād ioyne these .ij. parsōs to gether / by the vertue and strēgth of holy matrimony which is geuen to man and woman here in thys presente lyfe / that they shuld obserue kepe and vse it / after the ordinaunce and institucio of God . And forasmuch as both you (welbeloued brother and syster) are cō me hither with one harte / and one minde to receyue this holy Order and honourable state of matrimony / and godlye lyuing . It shalbe necessary for you / to receyue it after Gods ordynaunce / and accordyng to his institucion . Or els were it better that ye neu receyued it . For although that matrimony be an holy thing of it selfe / (as are all ỹ ordinaunces of God both holy honou-

rable and good) yet who soever haue re ceyued it/not holyly, it is not holy vnto the: As Paule sayth. Ad Titū pzimo. Omnia munda mundis &c. That is all thynges are cleane to them that be pure and cleane, but vnto the polluted and vnfaythfull is nothinge pure noz cleane: Foz it is lyke in matrimony/as it is in other holy sacramentes. Foz as he that receyueth the body and bloude of Chzyst vnwozthelye/is guilty of the body and bloud of Chzyst, euen so who soeuer receyueth this holy state of ma trimony vnwozthely, receyue it to their owne destruction. But to avoyde the occasion of evels that doth growe amō ge the people foz lacke of knowlege and good infozmaciō. I shall therfoze (god wyllinge) shewe vnto yon/even as the holy Angell Raphael shewed to Tobis as howe he shulde mary: As it doth ap peare in the. vi. chapter of the boke cal led Tobias: Where the Angel counsel lyd Tobias to aske of his kinsman cal led Raguel his doughter Sara to ma riage. And he (sayd the Aungel) shal gez ue hyz vnto the. Tobias made answer re to the Angel and sayd/I vnderstāde

matrimony called a Sacrament

thas

that she hath bene maried to. vii. husbã-
des/and they are all dead: And as I ha
ue heard. The deuell slewe them: wher
fore I am afrayd lest such thinges hap
pen vnto me. Then sayd the Angel Ra
phaell vnto me: Heare me/and I wyll
tell the of whom the deuel hath powr.
Namelye they that receyue mariage of
such a fashion, that they shut God out
from them and from their hartes. And
gyue themselues to their owne lustes/
even as it were an horse or a Mule/ w
haue no vnderstondig: vpon such hath
the deuell power. But take thou the
mayde in the feare of the lorde/and mo
re for the encrease of Godly liuing, and
delyre of chyldren/ then for any fleshly
lust. And then shalt thou be blessed and
holy chyldrẽ shalbe borne of you. Mar
ke here gentyl people the most excellent
and Godlye councell of the Angrlycall
spyrete sent of God to this holy man, for
the erudicion of all mankinde/to know
and decerne the pure and cleane ruin-
ge/from the fylthy and vncleane liuig.
Yet gentell people let not this be a dis-
comforte vnto you that are maried al-
ready/but rather reioyce that god hath

opens

openned it nowe vnto you by his elect and chosen, and lett it be to you an ensample of Godly learning, and an occasion of thankes geuing: Dyspayze not but rather amende, for to the amendement, God hath pzomised mercy. And nowe to oure purpose I do intende to pzocede after supplication and pzayer made vnto God. Fozthe which I take auctozitie of sayncte Paule. Pzima ad Timotheum secundo, where he sayth I exhozte you that befoze all thinges pzayers, suppiycacions, intercessions and geuing of thankes be hadde foz all men, foz kinges, and all them being in auctozitie, foz that is good and acceptable in the sight of God, which will haue all men saued, and come to the knoweledge of the truth.

Sainct James the holye apostle in his .v. chapter sayth. That the pzayer of a rigtuous mã, availeth much, if it be feruent. Nowe gentill audience seing the pzayer of one man pzofiteth so muche: we shal not doubt, but that all our pzayers shall take effecte and place. Wherfoze that these two persons may haue ꝑ moze grace to receyue this holy

sacra

sacramẽt, & I likewise to minister ꝑ same. I hartely desier you all to helpe vs with your prayer. Our father & cete. Now I do intende with Gods fauour and your pacience, to speake here of. iiij. thynges necessarye to be spoken of, for our purpose at this time. Fyrst I shall shewe you: By whome this sacramente of matrimony was instituted and ordenid: Secondly. For what cause it was instituted: Thyrdely. What thing is figured by it. And fourthly: What commodité commeth of it.

As concerning the fyrst it was ordeyned and made not by man, neyther by Plato nor Aristotle nor yet by Moyses or any of ꝑ Prophetes, but by God him selfe creatour, and maker of al the whole world. Wherfor it foloweth cõsequently, that matrimony must nedes be holy, honourable, and Godly, for asmuche as God himselfe is the auctour of it. Cursed then be all they of what estate or degree soeuer they be, that think Matrimonye an vncleane thinge, or a fylthy act. Seing God hath instituted and was and is the auctour of it: yea ãd that in paradise in the beginning of the

world

wozlde. Foz whan God had made ma/
he sayde thus. Non est bonum homine
esse solū. That is to saye: it is not good
foz man to be alone. But let vs made
him an helper lyke him selfe. Marke
gentel frendes the wozds of God whe
re as he sayth/ It is not good foz man
to be alone: Ergo, it is euell foz him to
be alone: It was not woute a greate
mistery that Paule sayth to Timothe=
us. It is the doctrine of deuels to deny
Matrimony/ seing that God the crea=
tour and maker of man said, it was not
good foz man to lyue alone. Paule dur
ste not enterpzise agaynst these wozdes
But sayde. i. Coz. vij. Melius est nube
re quam vzi. It is better to mary than
to burne. But now to our purpose, god
sayde it was not good foz man to be a=
lone/ and therfoze he made him an hels
pe, that is to say/ a woman, and not an
other man. It foloweth therfoze that
a woman is a greate helpe to a man/ &
man is a greate helpe to woman/ by re
son wherof/ woman ought to be with
man/ and on the other parte/ man with
woman: But how? Not in foznication
aduoutry and whozedom: but in holye
wedlocke

wedlocke/after gods holy ordinaunce.
Thus I say/whan GOD had made man/he made woman also/but not of the slyme of the earth,of whiche he had made man,But the woman was made of one of Adams rybbes :Wherby we maye perceyue and vnderstonde/that nothinge ought to be more deare vnto man,than his wyfe:Nothing more ioyned/more stedfastly knyt vnto him/as it dothe appeare ryght well by Adam. Whyche/as sone as God had brought this woman vnto hym/by and by hys harte was kindled with perfect and natural loue toward hyr.And sayd: This is now a bone of my bones,and flesh of my flesh.And thus I say/he was naturally enclined to loue hyr: And a good cause why,for ỹ text saith god brought the woman to the man.Now ye know ryght well that when god doth bringe the woman to the man/that is to say: The man ād the woman are coupled and ioyned together by Gods Ordinaunce.Than must there be nedes perfyte loue/concorde/peace and vnitie betwene them.And contrary wise/when God bryngeth them not together/but

that

that they mary for riches sake/ or for bo
dely pleasure/ then is ther continual de
bate/ strife and envy betwene them. As
we right well perceyue by dayly expery
ence.

Now after that God had brought this
woman vnto Adam and that his harte
was sure knit in true Loue towardes
hyr. Then sayd God these wordes that
followe.

Propter hoc relinquet homo patrem &
matrem & adherebet vxori sue & erunt
duo in carne vna. That is: For
womans sake, shall man forsake bothe
father, and mother, and cleaue vnto his
wyfe, And they shall be .ij. in one flesshe.
These wordes were not onely spoken
of God the father in the olde testament
but are rehearsed also agayne of Christ
his sonne in the newe testament/ as ye
may rede in the .xix. of Mathewe. But
what meaneth this where as the texte
sayth. They shalbe two in one flesshe:
Euen truely this. That they two bein
ge made one by Gods ordinaunce/ shul
de do all thinges in the lorde/ with one
harte: and with one minde/ being voyd
of all strife and debate. And therfore do

th

th Chryste call them two in one flesh (as who say th) they are of one harte of one minde in all Godlynes.

Ferther more Chryst dyd not onely cõfirme this ordinaunce (I meane matrimony) with his wordes, but also he ād his mother did resorte vnto a mariage in Cana Galilee. Joānis. ij And honoured it with godly presence, where as he wrought the first myracle that euer he did, in chaūging water into wine. Thus gentell people, fyrst ye se that GOD is the auctour of it. Secondly Chryst confirmed ād honoured it with his presence. Besides ỹ his holy apostle Paule doth laude and prayse it, saying: Hebre. xiij. Honourabile connubium in omnibus, & thorus immaculatus. That is: Let wedlocke be had in prise in all pointes, ād let the chamber be vndefiled. Let vs therfore hereafter honoure wedlocke, prayse it and laude it, & haue it in great reuerence and regard as Gods ordinaunce ought to be had. And as we haue estemed and regarded now of a long season mans inuentions and tradicions farre aboue Gods holy lawes, euen so let vs take mens dreames

mes as they be/and let Gods moost ho
ly ordinaunces stande in their place as
they ought to do.

The cauſes why matrimony are insti
tuted are theſe: Firſt ſens the beginnig
of the worlde, God hath created & doth
daylye create both menne and women,
to whome he doth attribute and geue a
naturall deſier and inclinacion to be fru
tefull and to get and bring furth a thig
like vnto them ſelfe: agaynſt the whiche
naturall deſier or inclynacion no man
ought to ſtryue / but they that haue the
gift of chaſtitie only/as for an example.
God at the beginning made and created
all thinges with his holy worde / to ens
creaſe and to be frutefull: As when he
ſayde. Germinat terra herbam
virentem. Let the earth bring furth
grene graſſe. This was not ſpoke that
the earth ſhulde be frutefull at the begin
ning only/but that continuallye/ from
time to time it ſhuld be frutefull/as ye ſe
perely the feldes and medowes/ veſtu=
red with grene graſſe/and flowres ſpri
ging at time conuenient ſtyll by the ver
tue of the ſame worde. Euen ſo God
created not man at his firſt creacion on
ly

ly to be frutefull. but ẏ he shulde be fru=
tefull by the vertue of the sayde worde/
at his first creacion, so long as the natu
re of man did continewe. And as it is
impossible for man/ to commaunde the
earth/ not to bring furth grasse/ or to be
frutefull. Euen so is it impossible for
man eyther with vowes/ lawes, or con
stitucions/ to bynde the nature of man
to be vnfrutefull: For likewise as it is
naturally geuen to a tree/ first to spred
his bowes. then to bud/ and so to bring
furth frute euery yere at conuenient sea
son: Euen so is it geuen naturallye to
man to be ioyned to woman / and so to
beget furth frute like himselfe. And frō
this naturall lawe is no man deliuered
of what estate and condicion soeuer he
be except onely they vnto whome God
hath geuen the gyft of chastitie. Nowe
who soeuer perceyueth in himself that
he hath not this hygh gift of chastytie/
he must obey the wyll of God / and vse
that remedy which god hath ordeyned
for that purpose/ that is to be ioyned to
a woman: which may not be done in ad
ultery or whoredome/ but in holy wed=
locke / according to saynct Paules doc=
trine/

trine i. Cor. i. Where as he sayth. Propter fornicationem autem vnusquisque suam vxorem habeat/ & vnaqueque virum suum habeat. That is: To avoyde fornication/let euery man haue his wife and euery woman hir husbād For if a man myght haue abused euery womā after his own pleasure/thē shulde there haue bene no peace/cōcorde nor vnitie among the people but all malice debate as we se manye tymes one man fall out wyth an other for harlottes sakes. Neyther shuld ỹ childrē haue bene brought vp in any good nurture or godly lyuyng. Ferthermore they shuld not haue knowē their fathers nor yet their fathers shulde haue knowē them: now to avoyde all these euels. God did institute holy matrimony. And as the text sayth. Masculum & feminam creauit illos. That is: He made thē man and woman: As who sayth: One man sufficient for a woman/ and one woman sufficient for one man: whiche shulde be ioyned together in holy wedlocke: & so to bring vp the frute of their bodyes in godly doctryne and in ỹ feare of the lorde. Now/the thyrde thing

iiij

that

that I promised you to speake of: Is this. To shew vnto you what thing is figured by this holy matrimony: truely euen this. The great mistery betwene Christ and his deare spowse, which is the congregation of his elect people: Wherfore it must nedes folowe. It is an holy and godly thing, in almuch as it doth figure and represent vnto vs ỹ mistery which is betwene Christ & his congregation. Therfore we will compare the circumstaunces of matrimony vnto the mistery figured by it, and then shall we sone perceaue howe they agre in all thinges: and how the one do the represent the other.

First in wedlocke the man forsaketh both father and mother, and cleaueth vnto his wife. Euen so hath christ the sonne of God done. Whiche although he could not be separated from god ỹ father, but was alwayes one god with him. Yet he semeth to forsake him for a season, when he toke vpon him our nature of the virgin mary, for this intent to ioyne and marye vnto him the congregation of his electe people, according to his promes made in the. ij. chap

ter

ter of Ose the prophet. Sponsabo te mihi in sempiternum & ceteræ quæ sequuntur. Thus wyll I mary the vnto mine owne selfe, for ēō more: Yea euen to my selfe will I mary the: In rightuousnes, in equitie, in louing kindenes, and in mercy in faith also, I will mary ꝑ vnto my selfe: and thou shalt knowe thy lord and spowse. And thus vnto his wife doth he stedfastly cleaue, that is christ to his congregation: Neuer forsakig hir, but still abyding with hir: As he sayth in Math. xxviij. Ecce ego vobiscum sum vsque ad cōsūmacionem seculi. That is: Lo, I am wyth you euen vnto the ending of ꝑ world: Also ꝑ woman was called a bone of the mans bones, ād flesh of his flesh, and was made of the man. Euen so what soeuer the cōgregatiō of faithfull people hath, she hath receyued it of hir husbonde christ, and thorow Christ as Iohn sayth. Et de plenitudine eius nos omnes accepimus, gratiam ꝓ gratia, quia lex per Moysen data est, gratia & veritas per Iesum Christum. That is: This is he of whose haboundaunce or fulnesse, all we haue

receyued

receyued grace for grace, or fauour for fauour. that is to say: For the fauour þ god hath to his soune Christ, he geueth vnto vs his fauour & good will, as a father to his sõnes. Farthermore although þ man and woman are twaine, Yet by holy matrimony they are made one flesh. Euen so Christ and his spowse the congregacion are but one: Christ is the head, and they are the membres: As sainct Paule sayth. Rom. xij. Ita multi vnũ corpus sumus in Christo. We being many are one body in christ. And in the. i. Cor xij. Vos estis corpus christi. Ye are the body of christ. And thus christ and his congregation are vnite and knyt together in one. Also betwene man and wyfe all things are comon: euen so is it betwixt christ and his congregatiõ: we are partakers of his goods, and he hathe bene partaker of our euels: in so muche that as he hath taken vpon him our sinne, & ouercome death and hell for our sakes. And thus hathe he payde our raũsom, agayne we haue by him mercy, grace & remission of sinne and euerlasting lyfe. And thus is sainct Paules saying ful-

filled.i. Cor.i. Factus est nobis sapiẽtia & iusticia & sanctificacio & redẽptio .He is our wisdom/ our rightuousnes ,our sanctificaciõ and redempcion Thus do ye well perceyue that we of our selues haue nothing but sinne and dampnacion. And by Christ we haue mercy and lyfe eternall. At qui gloriatur in domino glorietur. He ỹ reioyceth let him reioyce in the Lorde. Also an Iniury or displeasure done to the wyfe/ is done also to the husbonde. Euen so is it with Christ and his wyfe: As it maye well be proued. Acto.ix. Where it is written, howe Paule thorow a blinde zele persecuted christes mẽbres. Therfore Christ sayd vnto him. Saule, Saule: Quid me persequeris. Saule, Saule, why doest thou persecute me. In asmuche as he persecuted Christs membres he persecuted christ: therfore sayde he, why doest thou persecute me: And this is it/ which he layth. Math.25. quam diu fecistis vni de his fratribus meis minimis, mihi fecistis

In asmuche as ye haue done it/ to one of the leste of my brethern, ye haue done it vnto me. The husbonde

and

and the wyfe do conceyue no chyldre but by enbzacing one the other (Thinke none vncleanes in my wozdes gentell people/foz it is none: Wedlocke is honourable in all thinges) Euen so the congregation bzingeth fourth no frute at all/but by the enbzacing of chzist her husbonde: which is thozowe truth and fayth. Foz as sayncte Paule sayth. Roma. xiiij. Omne autem quod non est ex fide/peccatum est. Foz what soeuer is not of fayth, the same is sinne. Therfoze to beleue Chzist/is to embzace him/that is/ to cleaue vnto hi onely: And to fozsake all other. And to wozke after that fayth / is to beget an holy chylde / and to bzinge fourth good frutes.

¶ Also the man is head of the woman, as the wozdes of God do playnlye pzoue, whiche he spake vnto Eue. Gen. iiij Thou shalte bzinge fourth the frute of thy wombe with great payne/ ād thou shalt be vnder mans power/and he shal beare rule ouer the. Lo/ here ye heare Gods ozdinaunce/that the woman mu ste be in subiection to the man: Euen so is Chzist lozd and head of his wife the

congregation, and she muste be obedient and subiect vnto him, to obey his godly wyll and pleasure.

Neuertheles although the man be head ouer ꝑ woman, yet he ought to consider and beare the wekenes of his wife, accoꝛding to saynct Peters exhoꝛtacion, which exhoꝛteth the man sometime to geue honour to the woman, as vnto a frayell vessell, and so to beare her wekenes: ffoꝛ euen so doth Chꝛyst suffer the wekenes of hys congregation and people often times. Saynct Paule also describeth both the husbandes office and the wyfes the .v. chaptꝛ to the Ephesians. And there he sayth that it is a greate mistery oꝛ a greate sacrament betwixt Chꝛyst and the congregacion. And foꝛ what intent I pꝛaye you dyd he wꝛite this? Truely euen foꝛ this cause, that the husbande and the wife coupled togeꝛher by holy matrimony shulde endeuꝛ them selues, by all meanes to exꝛpꝛesse in their lyuinge that thinge, which is figured by thē. And that their might be suche a true vnitie, cōcoꝛde, peace, fayth loue, and continuaunce in the same betwene them, as is betwene

Chꝛist

Chryst and his elect congregacion.
Thus perceyueye well gentell audiẽce,
what a godly state of lyuing matrimo-
ny is: and what a great mistery betwixt
Chryst and his churche is figured by it.
Therfore I say it shall be your duties
on both parties: to endeuer ād enforce
your selfes so to frame and order your
lyues: that there may be suche loue and
concorde betwene you: as is betwixte
Chryst, and his deare spowse the congre
gation of the faythfull.
Nowe to the fourth and last: The whi
che thing done, ye shall se what commo
ditie shal come of it. First God him selfe
sayth: that he delyteth in that wedlock,
where as the man and the woman agre
eth: as it is afore rehearsed. Eccle. xxv.
Thre thinges there are that my spyrete
fauoureth: which be also allowed befor
God and mẽ. The first is vnitie of bre
thern. The. 2. is loue of neybours and
the. 3. man & wife that agre well toge-
ther. Now they that lyue thus Godly:
and quietly: and are at peace in their cõ
science: then wyll God sende them frua
te of their bodies: which they must bryn
ge vp in all Godlynes and in the feare
of

of the lorde: and they that thus do/ shal haue a ioyfull and a quiet conscience/ in asmuch as they lyue after Gods ordinaunce, and not in lechery, nor adultery but in holy matrimony. Where as they that lyue and be whormongers/ and adulterers/ shall neuer possesse the kingdō of heauen/ as sayth sayncte Paule. Primo. Cor. vi. Therfore I wyll exhorte you right welbeloued brethern and sisters, to walke worthely in this holy state of matrimony/ accordig to your profession, and then shall God encrease you not onely in worldly substaunce/ but also in spiritual goodnes. And you sister for your parte/ I shall shew you what sayncte Paule sayth to his disciple Titus in the seconde chapter. Marne those (sayth he) that be yonge women to loue their husbandes/ to loue their children, to be wise/ chast and sober: Then shall ye be called blessed/ as that holy woman Judith was/ vnto whome were spoken these wordes. Judith. xv. By cause thou hast loued chastitie: And haste knowen none other manne/ but thy husband: Therfore hath the hande of the lorde comforted the/ and thou shalt

be

be blessed for euer: Lo Iudith is called holy & blessed, because she knewe none other man besides hir husbande. And al though she was a maryed woman yet was she called blessed, because she loued chastitie: For wedlocke doth not take away chastitie, but maketh a mā or woman rather more chaste, wherfore we ought highly to esteme it and haue it in great reuerence, as the holy ordinaunce of God. Now God geue vs grace of his infinite mercy and goodnes to receyue his holy lawes and godly Ordinaunces, as they ought to be receyued, and that euery man and womā may walke after their vocation to ꝑ glory of god and the prayse of his sonne Iesus Christ, to whome be all honour, laude and prayse, world without ende.

Amen.